THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Men owe their resolution, and most of their success, to the opposition they meet with."—RENAN.

No. 42, Vol. LXXI. Thursday, October 21, 1909. Price One Penny.

THE SECRET OF THEIR GREATNESS.

(*Concluded from page 644.*)

MOSES, the great teacher of Israel, is one of the most conspicuous characters in all the world's history. Some will urge that he was raised up by the Lord for a specific purpose and that he would have been what he was whether he willed it or not. But we claim that Moses was just as free as any of us are to be either obedient or disobedient. There is no doubt he was one of the noble ones whom God stood among when he said, "These I will make my rulers," (Book of Abraham, Pearl of Great Price, III, 23,) and had already been tested and found true, else to him would not have been assigned the mighty task of leading his brethren out of bondage. Yet there is nothing to prevent even these noble spirits falling from grace, except their integrity in the service of the Master. This was surely the secret of Moses' grand achievements.

We have followed the idea throughout this delineation, that a character of poise is one developed in all its parts, physically, mentally and spiritually. A character without spiritual development is as uncertain and unlovely as a liberal education without a foundation of common sense. There is no denying the spiritual part of man, and if that is allowed to become atrophied through disuse, the result is comparable to a vessel without a proper helm; or to a tree with a dead streak in its trunk and its most important branches withered and unsightly.

All of God's children, whether great or small, have implanted in their souls more or less of the Divine spark, which can be cultivated and made to flourish, or be allowed to die and vanish. So,

whether we are of high or low birth, specially called, or following the humbler walks, we are free to choose our life and determine what it shall be. While we cannot receive any blessing except by obedience to the law upon which it is predicated, yet there is no law but carries its blessing in the observance. We cannot expect to be blessed unless we obey, but those who have received the light of the Spirit, rest securely in the assurance that if they render the required obedience they shall in no wise lose the blessing.

These eternal laws prevailed in the time of Moses, and he understood well enough that he was not *compelled* to do the thing required of him, but he knew that as the work was great so would the reward be. "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: *for he had respect unto the recompense.*" (Heb. 11: 24-26.)

Moses' greatness, no doubt, began in the pre-existent state, but we shall not here go back of his earth-life. Obedience to the will of God was the keynote of his success, and linked inseparably with this virtue was that of humility. "Now the man Moses was very meek, above all the men which were upon the face of the earth." (Numbers 12: 3.) The story of his miraculous preservation from the cruel consequence of Pharaoh's edict, is known to every one. His real history began when he was called of the Lord to deliver the children of Israel from the Egyptians. At this time, although he knew the Lord, and was favored with revelations from on high, he was weak and timid. He shrank from the task imposed and pleaded various excuses; he did not yet know the power that the Lord can bestow. When he had brought himself to obey and to undertake the work, the situation was changed. What a transformation from the Moses who had bewailed his incompetency before the Lord, and the Moses who stood up before Pharaoh and demanded in the name of Israel's God that all the children of Israel be released from bondage! The change was wrought through the power of God which rested upon Moses as an obedient servant.

And during the years when the Israelites wandered in the wilderness, Moses' character was developed and perfected to a remarkable degree. He was made able to teach them in all things, was their doctor and nurse, their mediator with the Lord, their lawgiver and prophet. Moses had been educated in the house of Pharaoh, but not in the things pertaining to the "God of Abraham, of Isaac, and of Jacob." This education concerning the things of God he received through humility, obedience and faithfulness; through communion with Him who is omniscient. If this man in the space of a few years could rise from the timid, retiring charac-

ter he was when he tended Jethro's flocks, to the mighty prophet of Israel possessing greater knowledge than any other mortal of his time, is there not hope held out to us if we will but exercise our God-given attributes and the quality of faith?

There is no character to-day but can be builded upon and become what is known as a poised mind, or character, by the right kind of treatment. The Holy Scriptures are valuable to us as a means of learning how God dealt with His children in former times; and when we have learned something of His nature, that He is "without variableness or shadow of turning," that His works are one eternal round, that He is no respecter of persons, but all have access to His blessings through obedience, we know that He will deal with us in like manner. Therefore, if God rewarded faithfulness and obedience in former times, and increased man's intelligence and influence in proportion as he drew near unto Him, there is no room for doubt, and our faith and trust are increased and we are encouraged to strive for higher things.

This truth is set forth in all history, that the nearer men or nations approach to God, the higher in the scale of civilization they rise. By the same token, the farther they depart from Him, the lower they sink in barbarism. The men and women who have left their names most indelibly stamped upon the pages of history, are they who have sought most earnestly the help of the Lord. There are no names so enduring as their's who have communed with Jehovah and taught to men the lessons they learned from that source. Some may argue that the reason these names in Holy Writ have endured through the centuries, is because of the reverence in which the Book containing them is held, but the same virtue which has sustained the Book itself against all the onslaughts of the adversary, will better account for their permanence. There is an inherent power in the characters themselves which clothe them with immortality. The same power preserves the sacredness of the Holy Scriptures. They do not remain so prominent simply because men think it a duty to uphold them. Things do not endure in this world so much because they ought, as because they can. So the Bible holds men's minds by virtue of its Divine character.

Volumes might be written on this subject, of the many noble characters which history mentions, but these will suffice for our purpose. As it was in olden times, so it is nowadays. In the last century men were raised up and made world-famous by the touch of the Lord; minds that were of great capacity have been lifted up to heights where they could comprehend the sublime purposes of the Creator; and have been made powerful to stand firm and unflinching in the face of the bitterest persecution. None of these great ones have claimed any superiority in and of themselves, but are constant in their testimony that God is the author of their knowledge and their strength.—S. N. L.

MINUTES OF LONDON CONFERENCE.

THE spirit of God was very powerfully manifested on the occasion of the semi-annual London conference, at "Deseret," South Tottenham, Sunday October 17th, 1909. It was the universal feeling of all present that it was indeed a time of spiritual refreshing, and one of the most successful conferences ever held in this district. President Charles W. Penrose of the European Mission, Sister Romania B. Penrose, President Don C. Rushton, forty traveling elders of the London conference, and some visiting elders were in attendance. President Rushton conducted the exercises of the day.

The attendance at all the sessions was exceptionally good, notably at the morning meeting, which convened at 10:30, the choir and congregation singing, "We thank thee, O God, for a Prophet." Elder Owen F. Beal invoked the blessings of God upon the assembly. Singing, "Softly beams the sacred dawning." Sacrament was administered by Elders Henry Watson and Harold L. Smith, appropriate music being rendered by Mrs. E. Bottly.

President Rushton made a few remarks of welcome and expressed his happiness on being present. Said he, "There is a stronger desire among the Latter-day Saints to associate one with another than among any other people on earth." He then read the statistical report for the past six months and presented the general and local authorities. which were unanimously sustained.

Elder Owen F. Beal, president of the North London branch, reported that the branch and auxiliary organizations were in a flourishing condition, and that the feeling shown by the saints is one of activity and progress.

Elder George E. Anderson of the Stratford branch said that the work of the Lord in his district is moving along nicely because the saints are living correct lives. Related incidents illustrating the benefits of the Word of Wisdom.

Elder John H. Eccles, Jr., in reporting the South London branch, stated that the law of tithing is being properly observed, and that street meetings are exerting a noticeable influence for good.

Elders William S. Bassett, Nephi J. Brown, Walter P. Monson, and Walter P. Whitehead, the London quartette, sang very feelingly and with good expression, "Mother is praying for you."

President Penrose said it is indeed a great source of consolation to know that someone is praying for us; our loved ones are anxious that we be kept from harm. "The best way to resist temptation is to keep as far from evil as we can. The work in which we are engaged is to bring about a great revolution, not by the sword, but by peace, love, and proper living. Zion is being built in the "top of the mountains," and will continue to grow and prosper, bringing the glorious Millennium. Every soul of Adam's race will have a chance of hearing the gospel and will be judged by it." Gave a

brief but interesting account of his trip in the north countries last summer.

Singing, "God attend while Zion sings." Benediction by Elder Nephi J. Brown.

A special feature of the preliminary exercises of the afternoon session was a tenor obligato and chorus by Elder E. F. Tout and the choir, entitled "Seek ye the Lord."

Elder J. H. Carter reported that affairs in Portsmouth are moving along in a way that will be productive of much good.

Elder Richard Hemsley, Jr., told the audience that a creditable work is being accomplished in Hammersmith.

The saints of Holloway were praised by Elder W. R. Worley, for the Sabbath School and for the unity and brotherly feeling existing among them.

Elder William S. Bassett gave an interesting report of the Watford, Luton, and St. Albans district. Said that the experience he had gained during the past two years in the mission field was of great profit to him, and that our mission in life is of great importance, for God has given us intelligence for the purpose of correctly interpreting the things about us.

Ashford, Canterbury, and Dover were reported by Elder Charles T. Burton to be still in the onward march along gospel lines.

A duet, "By-gone Days," was given in a commendable manner by Elders E. F. Tout and William S. Bassett.

President Penrose, in his characteristic, impressive manner, addressed the meeting for an hour on various interesting themes. Opposition against the Church of Christ stimulates us to greater diligence and has a tendency to promote the cause rather than to retard it. God uses such persons as are willing to be led by Him, and to these are given the wisdom and strength to confound the mighty. We should keep ourselves in tune with the Spirit that we may be entitled to enjoy the gifts and blessings of the gospel; said the gifts of the spirit are for our comfort and happiness, and we can obtain them by living worthily. Spoke at length on the immortality of the soul. A spirit cannot be annihilated; all the children of God will have eternal existence, but this does not indicate that all will receive eternal exaltation. All intelligence is independent in the sphere in which God has placed it. The majority of the people of the world are misinformed on this very important subject, and do not understand properly the principle of eternal increase. A comprehensive explanation of the three degrees of glory was then given. In our Father's house there are many mansions; with our families we will have our separate identity, and have something to learn and something to do throughout eternity, for education does not come spontaneously in the next world any more than it does in this. The goal that all true Latter-day Saints are seeking is celestial glory, in which God and Christ dwell. The resurrection was also spoken of in a clear manner.

Elder Walter P. Whitehead rendered the tenor solo, "O Song Divine."

In the evening an appreciative audience of seven hundred people met to hear "Mormon" doctrine expounded, and were not disappointed. One number of the opening exercises was the anthem, "Song of the Redeemed," which was sung in a highly pleasing way by the choir.

President Rushton spoke of the great amount of prejudice that has been allayed in South Tottenham since the new headquarters were purchased. The exemplary lives of the Latter-day Saints is creating an excellent impression, and the fact that we have truth and reason on our side accounts for our prestige wherever we are known in our true light. The message of the gospel is one of peace, harmony, and love for humanity, and is rapidly extending its glorious principles to all nations.

Elder E. F. Tout rendered a most beautiful tenor solo entitled, "A Dream of Paradise."

Sister Romania B. Penrose told the people something of the magnitude of the Relief Society work, and of the liberty of the women of the Church. Spoke on the restoration of the gospel, and related the appearance of God and Christ and angels to Joseph Smith. We are sent to earth with our free agency, and it is our business to find the truth, the plan of redemption, which will lead us back to God from whom we came.

The baritone solo, "Sun of My Soul," was interpreted in a delightful way by Elder William S. Bassett.

President Penrose's evening address was listened to with the utmost attention by the large assembly. He said that in order for us to develop properly we must give our undivided attention to that which is before us, and let it enter into our souls that the truth in it may become our own. Christ is the Word, who was with the Father in the beginning, and by whom the world was made; He is the first-born of all men in the spirit, and is one among many brethren, so we will be joint heirs with Him through our faithfulness. God is the Father of our spirits, and we should keep ourselves in subjection to Him that we may be exalted even as our elder brother Jesus Christ. Spoke on the Sabbath day, the Book of Mormon, and the latter-day dispensation. Said that the earth would be filled with the knowledge of God, and that the restitution of all things could only come by revelation from God prior to the second coming of Christ. Revelation is that by which the will of God was made known in ancient days, and it is that upon which the Church of Christ is founded to-day. Declared emphatically that the true gospel with its gifts, graces, and the power of the Priesthood has again been established among the children of men. Said he, "Nothing on earth can crush the Church of Christ for God is in it and its mission is to set in order the disorder of the world.

The choir sang the inspiring anthem, "Ye shall dwell in the

land." Elder Walter P. Monson pronounced the benediction and the conference was adjourned for six months.

The committee on refreshments did an excellent work in serving lunch to those who had come from a distance.

Monday 18th, President Penrose met with the elders in one of the most instructive priesthood meetings ever held in London, gave them counsel and explained many points of doctrine.

WALTER P. WHITEHEAD, Clerk of Conference.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXX.—EARLY LIFE IN THE VALLEY.

Textbook: One Hundred years of Mormonism (Evans), pp. 450-61.

References: History of Utah—Whitney, Vol. 1, pp. 329-331; Life of John Taylor—Roberts, pp. 192-203: Autobiography—Pratt, pp. 404-413; Biography of L. Snow, chap. 31-33; Juvenile Instructor, Vol. IX, No. 3, 4, 5.

I. THE NEW HOME.

1. General opinion regarding the West.
2. Conditions when settled by the saints.
3. Feeling of the new settlers. (a) Regarding new homes. (b) Towards the nation.

II. EARLY HARDSHIPS.

1. Attempt at agriculture.
2. Winter of 1847.
3. Clothing, food, and houses.
4. The year 1848-9. (a) Crops planted. (b) The crickets and the sea-gulls. (c) The first harvest. (d) Winter of 1848-9.

III. MATERIAL GROWTH.

1. Prophecy of Heber C. Kimball. (a) How fulfilled.
2. Salt Lake City laid off.
3. Exploring parties.
4. Settlements in other valleys.
5. Improved houses, mills, factories, etc.
6. The famine of 1856.
7. A hopeful struggle with the soil.

IV. SPIRITUAL EVENTS.

1. Meeting of Sunday, July 25th, 1847.
2. Vacancies in quorum of Twelve filled, etc.
3. Nineteen wards organized.
4. Missionaries called.
5. The saints' desire for righteousness. (a) Shown by the Reformation.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 21, 1909.

NO REVISION OF INCONSISTENT CREEDS.

In the last issue of the *Millennial Star*, we made reference to proceedings at the recent Congress of the Church of England, held in South Wales, and gave some quotations from remarks on the subject of Church unity by the Bishop of Carlisle. We now draw attention to another feature of that congress, which was a meeting of the English Church Union, held in the Albert Hall, Swansea, when a letter was read from Lord Halifax, President of the Union, who was unable to be present, "owing to festivities connected with his son's wedding," but he expressed his desire to present some things which he considered of great importance. We here insert the opening paragraph of his communication, as reported by the press.

First as to the Athanasian Creed, I believe it to be quite impossible, in view of all the circumstances of the case, to relax the rules, prescribing its present use without weakening the whole dogmatic position of the Church of England. The slightest apprehension that this might be the case ought to be more than sufficient to determine the attitude in regard to the use of the Creed of all those who care for the maintenance of the faith of Christendom. That attitude can be only one of the most uncompromising resistance to all the varying proposals now being made to modify the use of the Creed, and I hope when the question of the revision of the rubrics comes before the Representative Church Council, as the Archbishop of Canterbury has promised shall be the case, that body will say quite decisively that it will acquiesce in no tampering with the present position and use of the Athanasian Creed, or, indeed, with any revision of the Book of Common Prayer at all. A revision of the Prayer Book at the present time can only accentuate and increase our divisions, and it is difficult to imagine anyone who is anxious for peace, and who has the real interests of the Church of England at heart, not doing his utmost under existing circumstances to resist all proposals for a revision of the Book of Common Prayer.

These remarks are in accord with many other expressions of views on the subject, touched upon by Bishops and other dignitaries of the Anglican Church. It is important to know how the Established Church stands in relation to the creed which has occasioned a great deal of controversy, even among prominent clergymen of that Church. Attempts have been made to expunge that creed from the Book of Common Prayer, and indeed a strong movement has been in progress to effect an entire revision of its salient parts, including the thirty-nine Articles of Religion. The

attempt at explanation of the Deity in the Athanasian creed, and in the first Article of Religion is so bewildering to the average student, and so provocative of unbelief in the thinking mind, that there has been a disposition, even among those ecclesiasts who hold fast to the faith therein described, to modify or get rid of those inexplicable and confusing declarations. But it will be seen that Lord Halifax, voicing the sentiment of many other leading spirits in the Church of England, is opposed to any change whatever in the Book of Common Prayer, and particularly of the creed which has occasioned so much difficulty. That our readers, many of whom have not paid much attention to the Prayer Book of the Church of England, may know exactly what the Athanasian creed demands as an essential to salvation, we here reproduce it in its entirety. This creed is required to be sung or said at morning prayer in the churches on the Feasts of Christmas Day, the Epiphany, Saint Matthias, Easter Day, Ascension Day, Whit-Sunday, Saint Matthew, Saint Simon, Saint Jude, Saint Andrew and upon Trinity Sunday:

Whosoever will be saved: before all things it is necessary that he hold the Catholick Faith.

Which Faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet there are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not Three Fathers; one Son, not three Sons: one Holy Ghost not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The direct contradictions of itself contained in this remarkable production are really amazing. Saint Athanasius, a learned father of the Catholic Church, was the author of this singular attempt to explain something that he confessed was inexplicable. It is held strictly by the Romish Church, and is an integral part of the service of the Church of England, which, on its organization under Henry the Eighth, incorporated much of the doctrine, discipline and priestly order of the Mother Church from which it seceded. The Episcopal Church in America, which is a branch of the Anglican Established Church, has omitted this creed from its Prayer Book, but has retained the thirty-nine Articles of Religion as they appear in the English version.

It should be observed that belief in this creed of Athanasius is required by the Catholic and Anglican churches of everyone as a condition of salvation, which, unless he keeps "whole and undefiled without doubt he shall perish everlastingly." He must therefore believe that there are three persons in the Godhead, and yet

they are of "one substance"; that they are all exactly alike, and yet that they are each different from the others. For it is declared that "such as the Father is, such is the Son, and such is the Holy Ghost," and yet, further on it is added that "the Father is made of none; neither created nor begotten. The Son is of the Father alone; not made nor created but begotten. The Holy Ghost is of the Father and of the Son; neither made nor created nor begotten but proceeding." It is still further stated that, "In this trinity none is afore or after another; neither is greater or less than another." Other differences between these three persons that are of "one substance" are pointed out in other portions of the creed, making the whole mass of it discordant and absurd. No wonder that the entire matter is pronounced by this document itself utterly incomprehensible.

The deplorable feature of it is that intelligent, reasoning people, as well as those who do not use their thinking powers much, are placed by it under the penalty of "everlasting fire" if they do not accept it and keep it "whole and undefiled." There are hundreds of thousands of members of the Established Church who pay no attention to this, and are astonished when it is read to them in such a way that they can perceive its enormity. They repeat from Sunday to Sunday the prayers prepared for them and printed for them to read, and pay little if any attention to their import; but when asked if they believe the patent contradictions of this creed, they either say nothing or repudiate it entirely, and thus place themselves under its anathema. Based on that creed is the conception of Deity expressed in the first Article of Religion, also to be found in the Prayer Book, which reads as follows:

"There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead, there be three persons, of one substance power and eternity, the Father, the Son and the Holy Ghost."

In articles two, three and four it is declared that the Son "took man's nature in the womb of the Virgin of her substance, so that two whole and perfect natures, that is to say, the Godhood and Manhood were joined together in one person, never to be divided"; also that "Christ did truly rise again from death and took again his body with flesh, bones and all things that pertain to the perfection of man's nature, wherewith he ascended into Heaven and there sitteth until he returneth to judge all men at the last day." Thus, according to these Articles of Faith, the being "without body, parts or passions was composed of three parts, but all of one substance, and one of these parts has a body with "the perfection of man's nature," composed of flesh and bones and all the parts obtained from the substance of his mother and received during his mortality, and has passions pertaining thereunto. These contradictions are similar to those contained in the Athanasian Creed."

And in the eighth article of religion, that creed is ordered to be thoroughly received and believed," and every minister of the Church of England has to subscribe to the Articles of Religion in order to receive his ordination.

True religion cannot proceed from faith in a false God. Christ declared that we must worship God "in spirit and in *Truth*." The God and Father of our Lord Jesus Christ, as He taught, is a person of whom He was the express image and likeness, who dwelt in heaven while He, Christ, was on earth. To worship that which is not God is idolatry. One great purpose of the restoration of the Everlasting Gospel proclaiming the hour of God's judgment, by the Angel the Apostle John saw coming to the earth, was to call upon all people everywhere to "Worship Him that made heaven and earth, and the sea and the fountains of waters." (Rev. 14: 7.)

The splendid object lesson in the boy Joseph Smith's first vision was the appearance of the Father and the Son, manifesting the distinct personality of each, and their express likeness to one another. By this and the revelations given in Holy Writ, we may learn the truth concerning the Godhead that each of the Trinity is an individual in man's form, but glorious, mighty and divine, perfectly united in spirit, attributes, knowledge, wisdom, harmony, power and intent, but separate in substance and personality, acting throughout the universe by and through the all-pervading essence called the Holy Spirit, by which they govern and direct all things and by which they can reveal themselves unto man.

Latter-day revelation coincides with ancient revelation and shows up the inconsistencies and misconceptions of human creeds, and the vanity of their efforts to define the Deity. The Latter-day Saints should ever be grateful to the Eternal Father for the light He has shed forth, through Jesus Christ His Son and by the ministrations of the Holy Ghost, by which they may, through obedience and faithfulness, attain to the full knowledge and glory of God to know whom is life eternal.

C. W. P.

Special Notice.—"Salt Lake City Through a Camera," is the title of a new booklet of seventy-two pages, just off the press. The work was designed by Elder William A. Morton. It contains twenty-seven pages of beautiful half-tones of buildings and scenes in and around Salt Lake City, and numerous cuts of prominent men of the Church. The reading matter is by President Charles W. Penrose of the European mission, and sets forth in his characteristic style, clear and comprehensive, "What the Mormons Believe." The whole is printed on best art paper, and is very attractive in appearance. The price of the book is fourpence, postage extra. Orders for this beautiful booklet should be sent to this office.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Laurentic*: From Great Britain—Charles E. Goaslind, D. Ray Allred, Harold J. Hyde, Morris B. Parry. From Scandinavia—E. J. Nielson, George Arthur Nielson. From Switzerland and Germany—Jacob Allgaier. From the Netherlands—Izebrand Sander. With the company were forty-five emigrants, in charge of Elders Izebrand Sander, Jacob Allgaier, and Morris B. Parry.

Word from the Netherlands.—President B. G. Thatcher, writing from Rotterdam under date of October 8th, expresses gratification in the report of the Netherlands mission for the month of September. During the month of August there were 4,436 books sold, which was the record up to the first of September; but during September 15,494 books were sold, showing a remarkable increase. Now that the weather is getting bad, this record cannot well be kept up, but other work will be prosecuted vigorously. Special meetings are now being held in places where much work has previously been done, and the success attending the work of the elders is very encouraging.

Harvest Festival.—On Sunday, October 10th, a Harvest Festival was held in the Victoria Hall, Lancaster (Liverpool conference). The hall was well filled, a number of strangers being present. Elder Rushby C. Midgley, who was visiting from the Southport branch, and Elder George H. Lambert, gave spirited discourses which were appropriate for the occasion. The remarks were interspersed by a quartette, "Do what is right," rendered by Elders G. H. Lambert, R. C. Midgley, Brothers H. Jowett and B. Townson. Brother H. Jowett also sang, "We Plough the Fields." The hall was tastefully decorated with fruits, vegetables, and palms, part of which had been contributed by strangers. The fruit was all carried to the home of Brother Jowett where it was sold, the proceeds going to the Relief Society. A social was held at the home of Brother J. Dobson, where four large potato pies were sold, the funds going to the above-mentioned cause.

District Meetings.—Two fine district meetings were held in the large Westfield Hall, Gateshead (Newcastle conference), Sunday, October 3rd. President Ernest H. Cornwall and nine traveling elders were in attendance. In the afternoon session the general and local authorities were unanimously sustained, after which President Cornwall remarked upon the perfect organization of the Church, and of the high character of the men who held office in the same. A brief history of "Mormonism" and the restoration of

Divine authority was given by Elder Lawrence Peterson. Elder R. L. Preator spoke upon the love of God for His children, and the obedience that His children should manifest. In the evening, besides a good turnout of the saints, there were over a hundred friends and strangers present. The first principles of the gospel were explained in a very clear manner by Elder J. W. Bambrough. President Cornwall spoke upon the grand mission of the Savior and the far-reaching effect of His atonement, using for his text Isaiah 61: 1. During the services beautiful solos were rendered by Sister Flora Ridge of Middlesbro, and Elder Frank A. Purrington.

A successful district meeting was held at the Temperance Hall, Hanley (Birmingham conference), Sunday evening, October 10th, 1909. Many visitors were present, and listened with interest to the speakers, President Durrant and Elder George H. Lunt.

Quite a successful district meeting was held in Wakefield (Leeds conference), Sunday, October 17th, about seventy-five people being in attendance. President E. S. Horsley, Elder Marion Lee and Elder James D. Allen were the speakers; they treated the subjects of tithing, the first principles of the gospel, and the Godhead, respectively. The gathering was a very enjoyable one, to strangers as well as saints.

Baptisms.—A baptismal service was held at the Corporation Baths, Hanley (Birmingham conference), Sunday, October 10th, 1909, at which three members were baptized, the ordinance being performed by Elders R. H. Brown and J. S. Parkinson. The speakers were Elder George H. Lunt and President L. H. Durrant. Confirmations at the afternoon services.

Another convert was initiated into the fold of Christ at Blyth (Newcastle conference), Wednesday, October 13th, 1909. The baptism was performed by Elder W. L. Edwards, in the North Sea, and although the weather was most disagreeable during the forepart of the day, yet in the late afternoon, when the baptism took place, the wind subsided, the sun came out and the sea calmed down so that everything was most favorable for the sacred occasion.

On Sunday, October 17th, a baptismal service took place at "Deseret" (London conference), in connection with our conference, when nine persons received that ordinance, Elders William S. Bassett, H. L. Smith, J. H. Eccles and George E. Anderson officiating. Confirmations took place during the interval between afternoon and evening meetings.

On October 16th, at the Burnley Central Baths (Liverpool conference), two men of Nelson were admitted into the Church by baptism at the hands of Elder Richard W. Young, Jr. Confirmations took place at water's edge.

A baptismal service was held Sunday morning, October 17th, 1909, at Burnley Public Baths (Liverpool conference). Three converts

were baptized, the ordinance being performed by Elder W. Alma Richins. A number of saints and friends were present.

In the Belfast branch (Irish conference), October 13th, two converts were baptized by Elder John G. Sharp. Confirmations took place immediately afterwards.

One member was admitted into the Church (Liverpool Conference) by baptism on Thursday, October 14th, the ordinance being performed in the river Mersey by Elder Urban Johnson.

Successful Socials.—Tuesday evening September 26th, 1909, the saints and friends in the Birmingham branch (Birmingham conference), gave a pleasant social in honor of Brother and Sister Charles A. Whiting and Sister Elsie Cooke, who have been energetic workers in the branch and are emigrating to Zion. An interesting program was rendered, and they were made the recipients of appropriate presents as tokens of love and esteem.

September 11th, a very successful social, given by Sister Ada Sheppard, was held at the home of Brother J. S. Arnold, 11 Willowbrook Road, Peckham, London, S.E., to which a number of her friends were invited, several of whom were not members of the Church. Sister Sheppard sailed for Zion September 16th. She was an energetic worker in the Relief Society of the South London branch, being second counselor to Sister Carruthers.

Monday night, September 27th, a concert and social was given by the saints of the Hull branch (Grimsby conference), the object being to raise means to pay for the hymn books recently purchased by the branch. The principal items of the program were furnished by the children of the Sunday School. Much credit is due those who labored so faithfully in preparing the children for their parts, and otherwise contributing to the splendid success of the affair. About £2 10s. was realized.

There was a successful social held in Hyde, Cheshire (Manchester conference), in honor of Elders Robert Blain and James E. Burns, who sailed on September 30th for their homes in Zion. A well selected and well rendered program was given and refreshments served. Appropriate tokens of love and appreciation were given to the departing elders.

There was a successful entertainment held on September 18th in the Oldham branch meeting house, Neville Street, Oldham, under the auspices of the Relief Society (Manchester conference). The room and tables were tastefully decorated. There was a first-class "tea" provided by the sisters, to which about one hundred saints and friends did ample justice. After the tables were cleared Sister Mortimer, president of the society, made a few appropriate remarks. A very interesting program was rendered, consisting of a dialogue, a Japanese dance, songs and recitations. President John C. Larsen, Jr., also gave some encouraging advice.

On Monday evening, September 20th, 1909, a very pleasant sur-

prise party was given under the auspices of the Relief Society of the Hyde branch (Manchester conference). The sisters had two objects in view, one to present Elder Blain with a small token to show their respect and esteem, and the other to get more of the sisters to attend the Relief Society meetings. There were thirty-four saints and friends present. Refreshments were served and a good program was rendered, consisting of songs and recitations. A very enjoyable time was spent. Elder Blain was presented with a silver-mounted umbrella, after which he responded in a very feeling manner.

The Relief Society of the Clayton branch gave a delightful "tea" and concert in the meeting rooms on October 2nd. There were many friends and investigators out to join us in a time of rejoicing. The "tea" was excellent, and every one was well provided. The concert in the evening was splendid. When all was over every one declared the affair had been fine, and the sisters felt well pleased with their success, not only from the entertaining standpoint, but also from the financial side. In the evening there were about one hundred and thirty persons, including children, in attendance, so we see that the good deeds the sisters are doing in that society are already being recognized.

On Tuesday evening, October 5th, 1909, at the Saints' Meeting Room, Belfast (Irish conference), a very enjoyable social was given in honor of President T. J. Bennett, who is honorably released to return home after a short time. President Bennett has presided over the conference for eighteen months, and has won the love and esteem of all the saints and many friends, and he leaves them with the best of wishes. At the close of a delightful program and refreshments, the elders showed their regard for him by presenting him with a beautiful Irish blackthorn walking stick, and a large pen sketch of one of the president's familiar attitudes while preaching in the streets of Irish towns. The sketch was a masterpiece of art coming from the hand of one of the elders.

DIED.

KERSHAW.—September 25th, 1909, at Bradford (Leeds conference), Sister Elizabeth W. Kershaw, born at Bradford, Yorkshire, England, August 24th, 1856, baptized November 26th, 1906, by James W. Glenn. The deceased was a faithful Latter-day Saint, and died in hope of a glorious resurrection.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.